ERIC Document Resume	See Instruction Sheet	DATE OF RESUME 7/13/65	DATE RECEIVED

A. PUBLICATION DATA

1. ERIC NUMBER	2. ORIGINATOR CONTROL NO(S).	3. IDENTIFICATION NO.
ED001983	N.A.	N.A.

4. AUTHOR(S): Van Til, William

5. TITLE OF DOCUMENT ABSTRACTED: Prejudiced - How Do People Get That Way?

6. PUBLICATION TITLE: N.A.

7. EDITOR(S): N.A.

8. PLACE OF ORIGIN: Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York 16, New York

9. PUBLISHER OR SOURCE: Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue New York 16, New York

10. VOL.	11. PAGES	12. MO./YR.	13. TOTAL PP.
N.A.	N.A.	N.A.	32

ORG. Anti-Defamation League of B'nai B'rith
ST. 315 Lexington Avenue
CITY, STATE New York 16, New York
TELE. EXT.
INST/LOC CODE

DO NOT WRITE IN SPACE BELOW

MICROFILM COPY AVAILABLE YES ☒ NO ☐

COPYRIGHT GRANTED YES ☒ NO ☐

COPYRIGHT RELEASE FILED YES ☒ NO ☐

TYPE OF REPORT
PROPOSAL ☐
IN-PROGRESS ☐
FINAL ☒
FOLLOW-UP ☐

OTHER ERIC REFERENCES:

ERIC SATELLITE CODE

B. INDEXING DATA

14. SUBJECT AREA

15. TYPE OF ENDEAVOR: Curriculum Resource

16. INDEXING TERMS (6-12)

intergroup relations	resource materials			
study guides	social studies			
teaching aids	human relations			
prejudicial attitudes	stories			

17. ABSTRACT (MAX. 250 WORDS)

Written for the elementary school level, a series of simple stories is presented. These are intended to illustrate concepts in the development and maintenance of the prejudicial and discriminatory attitudes of our time. A series of learning experiences may be developed, using the stories as a tool. The following headings are given: "School opens for everybody"; "The evil that prejudice does"; "Prejudice is learned, not inherited"; "The circle of prejudice can be broken"; "Great world ideas oppose prejudice"; "Personality and prejudice"; and "What you can do about it." Bibliographies are included.

ERIC No.

18. SOURCE OF ABSTRACT

C. FUNDING DATA

19. SUPPORTING ORGANIZATION	20. DIVISION OR DEPT.	21. CONTRACT NO. / PROJECT NO.
	22. TOTAL COST OF PROJECT	
	23. DURATION OF PROJECT	U.S. Department of Health, Education, and Welfare Office of Education

PREJUDICE AND MENTAL HEALTH

Van Til

Office of Education-EEOP
Research and Materials Branch

ED001983

Office of Education-EEOP
Research and Materials Branch
Bennett O. Stalvey

PREJUDICED—

HOW DO PEOPLE GET THAT WAY?

by WILLIAM VAN TIL

REPRINTED BY PERMISSION
U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN PRINTED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

Office of Education-EEOP
Research and Materials Branch

Teachers' Supplement

PREJUDICED—How Do People Get That Way?

by

WILLIAM VAN TIL

Prepared by GERTRUDE NOAR, national director of education
Anti-Defamation League of B'nai B'rith

The pamphlet, *Prejudiced — How Do People Get That Way?* is an effective tool around which a series of learning experiences can be developed. The study of prejudice can be included in classes on language arts: reading, creative writing, letter-writing, dramatics, discussion and conversation; in social studies: current events, history, community study, democratic principles and practices and international relations; and in both art and music.

In deciding which learning experiences to set up and what materials to use, the teacher who undertakes a unit on prejudice must keep in mind the nature of the community and the maturity levels of his students. A *Resource Unit on Prejudice and Discrimination* which includes subject outline, learning activities and annotated reference lists, and all other materials suggested here may be obtained from the Anti-Defamation League of B'nai B'rith. A more inclusive bibliography is included in the pamphlet.

Suggested Learning Experiences

First learning experience—*Group discussions to include descriptions of personal experience and free expression of feeling.* (This should be voluntary—not forced.)

1. Have a pupil read aloud the first section, "School Opens for Everybody."

2. Ask pupils to pick out the snatches of conversation which led to question, "How do people get that way?" and to suggest what else they might have said.

3. Raise the question, "What way?" and allow as much discussion and illustration as seems fruitful.

4. Put some key open-end statements on the board and have pupils write about their own personal experiences, e.g., "When I overheard Jack say, 'I couldn't invite *her* to the party.....' "

Note: *These papers should be kept confidential, not read to the class nor graded. The teacher can use them for diagnosis of human relations needs.*[1]

Second learning experience—*Explorating stereotypes held by pupils.*

1. Construct, duplicate and distribute copies of such devices as:

   a. Simple matching test containing nationalities, religions and races such as the following:

Germans	musical
English	lazy
Italians	sly
Irish	reserved
Jews	shrewd
Negroes	methodical
Chinese	hot-tempered

   b. A completion test containing such statements as:

      I believe that Negroes are ....., ..., ...

   c. A true-and-false test containing such statements as:

      All Italians are gay, musical and dark-skinned.

2. From class answers, develop some of the common stereotypes.

3. Test these for reality by asking pupils to describe people they like who belong to one of the above groups, *without* mentioning the affiliation. Have class guess to which group that individual belongs.

4. Word-study to facilitate reading. Have pupils learn to spell and use in sentences such words as:

---

1. See *Diagnosing Human Relations Needs*, Hilda Taba and Staff. Washington, D. C. American Council on Education, 1951. Describes devices helpful in diagnosing and closing gaps in social learning of children and adolescents.

prejudice	tolerance
immigrant	hostility
covenant	segregation

5. Map study and discussion of time and space as affected by modern transportation and communication.
6. Read section 2, "The Evil That Prejudice Does."
7. Assign to individuals or committees such historical references as:

the carpet baggers	the Know-Nothing movement
the Ku Klux Klan	Nazism

8. Give a committee a copy of the playlet *Mission Accomplished*[2] to produce in class.
9. See and discuss film, *The Brotherhood of Man.*[3]

Third learning experience—*Discovering the existence and origin of personal prejudices.*

1. Read section 3, "Prejudice Is Learned, Not Inherited."
2. See film, *Can We Immunize Against Prejudice?*[4]
3. Conduct follow-up discussion.

Fourth learning experience—*Understanding the nature and beginnings of prejudice.*

1. Read section 4, "The Case of the People With Green Hair."
2. Use *Vegetables and People*[5] to help pupils discover personal reactions.
3. See film, *The High Wall.*[6]
4. Rewrite some of the episodes.
5. Role-play some scenes that might follow, for example, when the parents meet the boys; the boys meet each other; the social worker meets the boys.

---

2. *Mission Accomplished,* Gladys Baker Bond, Anti-Defamation League, 15¢. Depicts harmful effects of social exclusion when one girl invites all her classmates but one, to a birthday party.
3. *The Brotherhood of Man,* 10 min., color. An animated cartoon revealing the scientific facts of the common biological origins of all people.
4. *Can We Immunize Against Prejudice?* 7 min. Shows how three parents try to prevent prejudice in their children.
5. *Vegetables and People,* 16 pp., 15¢. Illustrated story of a boy who does not like some vegetables and does not know why. Includes a check list for the reader to use, to find out about himself.
6. *The High Wall,* 32 min. The case study of a bigot, and how he got that way.

Fifth learning experience—*Moving toward attitude change.*

1. Read section 5, "The Circle of Prejudice Can Be Broken."
2. See and discuss the films, *The Toymaker*[7] (junior high), *An American Girl*[8] (senior high).
3. Plan ways in which the group can help its members to cure their prejudices and to control their actions and speech.

Sixth learning experience—*Understanding the relation of prejudice to democracy.*

1. Read section 6, "Great World Ideas Oppose Prejudice."
2. Arrange for representatives of the three major faiths to have a panel discussion on interfaith cooperation.
3. Read, discuss and arrange to display copies of the great documents of democracy.
4. Read the book, *Sense and Nonsense About Race,* by Ethel Alpenfels.[9]

Seventh learning experience—*Crystallizing outcomes and involving a larger audience.*

1. Read sections 7 and 8, "Personality and Prejudice" and "What You Can Do About it."
2. Plan for all or some pupils to do one or more of the following:
   Arrange for a psychiatrist to speak to the school assembly.
   See and discuss a film:
   The Feeling of Rejection[10]
   Boundary Lines[11]
3. Write and produce an original play.
4. Participate in a panel discussion on the international implications of intergroup relations, at an evening meeting of parents and teachers.
5. Have groups or individuals make and display posters, illustrations, and murals depicting intergroup situations.

---

7. *The Toymaker,* 15 min. Two hand puppets are friends until they discover their differences. Illustrated booklet in color also available.
8. *An American Girl,* 30 min. An American teen-ager is mistakenly believed to be Jewish by her friends and neighbors, who react with irrational prejudice.
9. *Sense and Nonsence About Race,* Ethel Alpenfels, N. Y., Friendship Press. A description of the concept of race and racial problems in simple anthropological terms. (Senior and Junior High.)
10. *The Feeling of Rejection,* 23 min. McGraw-Hill Book Co., Text-Film Dept., 330 West 42nd Street, New York 18. Case study of a young adult who suffers physically from emotionally-caused disturbances, until a psychiatrist helps her to lead a normal life. (Senior High.)
11. *Boundary Lines,* 10 min. A cartoon treatment illustrates with powerful modern art and music effects, the harm done when artificial barriers separate people. (Senior High.)

THE ONE NATION LIBRARY

Office of Education-EEOP
Research and Materials Branch

PREJUDICED—
HOW DO PEOPLE GET THAT WAY?

by WILLIAM VAN TIL

The One Nation Library *pamphlet series is published by the Anti-Defamation League of B'nai B'rith in cooperation with the Joseph Kaplan Project in Intergroup Education. The Project, established by the late Joseph Kaplan, Boston, Massachusetts, industrialist and philanthropist, is designed to further the application of American democratic ideals to American life and group relationships.*

Other Titles in the One Nation Library

WHAT WE KNOW ABOUT 'RACE' by Ashley Montagu — *Guide for teachers*
AMERICAN JEWS: THEIR STORY by Oscar Handlin — *Guide for teachers*
A NATION OF IMMIGRANTS by John F. Kennedy — *Guide for teachers*
A LIVING BILL OF RIGHTS by William O. Douglas
ON RECOGNIZING THE HUMAN SPECIES by Harold Courlander

Published by the Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, N. Y. 10016.

Office of Education-EEOP
Research and Materials Branch

About the Author

Professor of Education and Chairman of the Department of Secondary Education at New York University, Dr. William Van Til writes from extensive experience in the field of education for democratic human relations. As director of learning materials for the Bureau of Intercultural Education from 1944 to 1947, he edited the quarterly, *Intercultural Education News,* and the series, *Problems of Race and Culture in American Education,* published by Harper & Brothers. His writings in human relations education include *Democratic Human Relations,* a yearbook of the National Council for the Social Studies, and *Intercultural Attitudes in the Making,* a yearbook of the John Dewey Society, edited jointly with William Heard Kilpatrick.

Appointed by former governor Adlai Stevenson to the Illinois Interracial Commission from 1950 to 1951, Dr. Van Til mediated a potential race conflict situation in an Illinois community. He founded the Nashville Community Relations Conference, Nashville's major community organization for better human relations, and moderated two of that city's community workshops in preparation for school desegregation.

Dr. Van Til also served as a member of the faculties of Ohio State University and the University of Illinois. He has directed workshops on human relations during the summer for such universities as Columbia University and New York University and has served as a consultant on human relations to many school systems in the South and throughout the nation. From 1951 to 1957, he was Chairman of the Division of Curriculum and Teaching, George Peabody College for Teachers, Nashville, Tennessee.

BLANK PAGE

School Opens for Everybody

Bob came bounding up the front steps of his high school on the first day of classes. The warm Southern sun beamed in the cloudless autumn sky. The steps were crowded with clusters of students who were swapping summer experiences and previewing the year to come. The hubbub was relaxed and easygoing. An occasional sentence stood out from the din of the fall reunion.

"Old Doc Lee may call it World History, but I'll bet he spends plenty of time on the coming elections . . . I hear Joe earned $2.50 an hour with a dance band. . . . The newspapers say that colored kids will attend our school this year for the first time . . . The new English teacher wears earrings way down to here . . . Is Ben back? . . . If we win even half of our games this year, we'll be lucky . . . I swear Zabriskie has grown six inches this summer."

Bob traded greetings right and left and joined some friends beside one of the big columns. Ed was saying, "I hope it doesn't happen in our school."

"What doesn't happen?" asked Bob.

"The men they had over at Clinton, Tennessee. The mobs and the riots when the colored students came to school."

Bog thought back to the headlines still fresh in the memory of the nation: "Clinton Prepares for Negro Students . . . Twelve to Enter High School; No Trouble Reported . . . Pupils Integrate Without Trouble . . . Outside Agitator Stirs Clinton Melee . . . Clinton Race Agitator Held in Jail . . . Clinton Pleads for State Aid . . . Tear Gas

Routs Clinton Mob . . . New Racist Leader Stirs Disorder . . . 'Trouble City, USA' Blames All Disorder on Outsiders . . . Mob Member, Guardsmen Wounded as Strike Spreads . . . Oliver Springs Mob Calls for March on Clinton . . . Clinton Passes Tough Measures . . . Students Return to Clinton High . . . Last Guard Leaves Clinton."

"There won't be any trouble from the students in our school," said Bob. "We talked about integration last spring in classes. We can work it out — if grown-up agitators will leave us alone."

"How do people get that way?" said Emily. "Prejudiced!"

As she spoke, two cars pulled up at the curb. Four Negro students, two boys and two girls, got out. They dressed and looked like everyone else, except that their skins were dark. As the four walked up the front steps of the school, a photographer's flash bulb went off. Then another and another. The hubbub of conversation quieted down. The white students watched the four newcomers walk quietly into the school building. Then the hum of conversation rose high again.

"The big fellow looks as if he might be a basketball player . . . I don't like it but . . . My minister says . . . If the law says so . . . What's so different about them, anyway? . . . I hear the new science teacher fought in Korea . . . I hope the assemblies are good this year . . . Are you going to keep on taking math? . . . We ought to beat West High, anyway."

The first bell rang, and the clusters of students slowly dissolved and moved through the big doors into the school. Rich, middle income, and poor; Catholics, Protestants, and Jews; children of immigrant ancestors from many lands; and now, white young people and Negro young people walked through the doors toward the right of all to learn. Segregation had ended in another American school.

"We're going to be all right," Bob thought. "We can handle it if only prejudiced people will let us work it out." As he crossed the threshold he thought again about Emily's question. "How do people get that way? Prejudiced!"

The Evil That Prejudice Does

It is sad but true that many people are prejudiced. They jump to conclusions before considering the facts. They make unfavorable judgments about whole groups of people. Then they treat all individuals of that group with intolerance, dislike, hostility, and sometimes even with hate and violence.

Race prejudice against Negroes is not the only kind of prejudice that exists. Adolf Hitler and the Nazis were anti-Semitic, which means

prejudiced against Jewish people. Only a century ago a mob burned a convent in an American city because of prejudice against Catholics.

Newly arrived immigrants were often looked down upon by immigrants from other European countries who came to the United States earlier. So prejudice was the fate of the early Irish and German and French immigrants, many of whom arrived later than the English. Still later, prejudice was directed against Czechs and Hungarians and Italians and Slavic immigrants. In turn, many earlier arrivals were hostile toward Oriental and Mexican people who wished to become Americans.

Prejudice can extend beyond hostility toward people of a particular racial or religious or ethnic background. Some people are prejudiced against those who are richer or poorer than they are. They may condemn all businessmen or all labor union members. Sometimes people are prejudiced against those who come from the country or the city.

Surface differences often overshadow basic similarities

You may have heard people refer contemptuously to "hicks" or "city slickers." Some people are prejudiced against those from other sections of the country than their own. So people may refer scornfully to "ignorant hillbillies" or "confederates" or "carpetbaggers" or "damyankees." Prejudice even exists as to sex. Highly able women are sometimes refused jobs or promotions for no other reason than that they happen to be women.

Possibly you are thinking, 'How unreasonable can people get?" History shows that people can get very unreasonable indeed.

In sixteenth-century Europe, prejudices resulted in religious wars in which Protestants and Catholics killed each other. In the colonies

and in the new American nation, many believed that the only good Indian was a dead Indian — and behaved accordingly. In the nineteenth century, the Know Nothing political movement opposed immigration by Catholics to America. After the Civil War, the hooded riders of the Ku Klux Klan terrorized the freed Negro slaves. As the twentieth century began, pogroms against Jews — riots systematically organized by government officials — took place in Russia.

During your own lifetime, rabid prejudice resulted in the Nazi extermination of millions of Jewish people through the slaughter ovens of the concentration camps and through packed cattle cars in which people were left to freeze to death in the lonely wastes of Eastern Europe. A bloody race riot raged in Detroit during World War II at exactly the time American soldiers most needed armaments from the converted automobile plants.

Today, in the slave labor camps of the Soviet Union, men of religious conviction who have offended the Communist leaders are rotting their lives away. Group hatred also rears its ugly head today in the Union of South Africa where segregation laws are forcing more than one hundred thousand "non-whites," including Indians from Asia, mulattoes of mixed racial background, and African Negroes to leave their Johannesburg homes and move to other areas. Today, prejudice appears in our own United States when leaders of White Citizens Councils stir up mobs to riot against integrated schools and to force white families to keep their children away from classes open to all.

But prejudice also takes other forms than the brutal violence of mobs and rioters and terrorists. Prejudice can also be sneaking and mean and contemptible. Every day good American young people are being hurt and embarrassed by the whiplash of prejudice. Other young

People can be prejudiced against anything — even bathtubs with legs

Office of Education-EEOP
Research and Materials Br nch

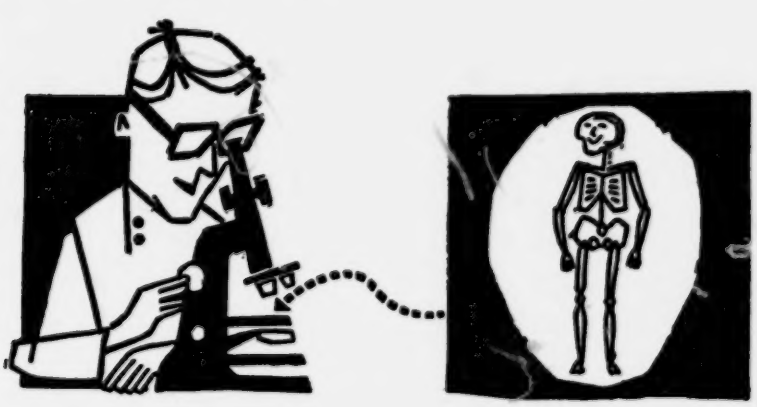
people, including some who do not think of themselves as being prejudiced, wield the cutting whip.

Take, for instance, a bunch of fellows or clique of girls who discourage other students from joining them at their table at the drug store after school. Why? Perhaps the other students hold to a different religion from that of the bunch or clique. Take the sorority or fraternity members who refuse a person because he or she hasn't "the right social background." Such a sorority once refused an invitation to a girl because her family bathtub had legs on it! Take a rooter who rides a player on an opposing school team through insults related to the player's nationality or racial background. Take the stupid joker who recites nasty jingles or mean jokes which make fun of a person's faith or color or ancestry. Take the person who pretends to be unable to pronounce the foreign-sounding name of an American young person. Such people may never lash a physical blow at a minority group member. But mere words and sneaky behavior and contemptible acts can cause pain and hurt too. Small people show their prejudices by small acts.

"How do people get that way?" asks Emily. "Prejudiced!" Let's try to help with the answer to Emily's question.

Prejudice Is Learned, Not Inherited

First of all, let's get one thing straight. People aren't born prejudiced. There aren't any genes or chromosomes of prejudice which can be inherited from parents. There is nothing in a person's germ plasm which accounts for prejudiced behavior. Scientists can not find a shred of evidence that prejudice is inherited. Instead, all evidence clearly



No one has ever seen a gene for prejudice

shows that prejudice is *learned*. After they are born, people learn whom they are expected to approve and disapprove. As the song from *South Pacific* puts it, "you have to be taught to hate."

If a person can't inherit prejudices, where then does he learn them? He learns his prejudices from the only source he can — his surroundings, his environment, the total situation in which he happens to live. Prejudices can be "caught." Often prejudices aren't taught to young people directly. They are picked up like diseases. They are learned indirectly in situations which are full of emotional reactions.

Anybody can be a target for prejudice. Prejudice can be directed against people who are white, Protestant, and seventh generation in America. To some prejudiced people, this is exactly the "wrong" background for a person to have!

People could even be prejudiced against *you* because of the accident of your having been born into your particular family, a circumstance completely beyond your own control. Irrational, unreasonable, prejudice is like lightning that can strike anyone.

So, since prejudice can be directed at anyone, we will not refer to any actual existing group as we illustrate how many people learn their prejudices. Instead we will show how an ordinary person can learn to be prejudiced against — people with green hair! (So far as we know, no one has green hair unless he has dyed it as a stunt.)

The Case of the People with Green Hair

John Doe is not born with prejudice against other human beings who have green hair. But from the time he is a tiny tot, John Doe is warned against them. Don't play with the children with green hair. Don't talk to them. Stay with your own kind. You're a bad boy, John Doe, if you have anything to do with the green-haired children. John Doe learns not only from his parents' words but also from tone of voice, facial expressions, and gestures.

Instilled in childhood . .

Reinforced by environment . .

As John grows older, he learns that his parents and their friends and neighbors do not want people with green hair to attend his church, to live in his neighborhood, to go to his school or playground or camp. The adults who control John's life, and whom he imitates and depends upon, insist that the people with green hair stay in their place. Everybody with whom little John Doe is acquainted believes that green-haired people should worship elsewhere, live elsewhere, and be educated elsewhere. As a child, John Doe very seldom even sees people with green hair.

As to jobs, the family of little John Doe believes that people with green hair should do the heavy and the dirty work which people like John Doe's folks need done but don't want to do themselves. The better jobs, in professions or business, should belong to people like John's father and mother. If people with green hair do hold any such job, they should be restricted to working for their own kind, the people with green hair.

The people with green hair whom John does encounter are those who do the heavy and the dirty jobs for his family. Naturally, these folks do not happen to be the more able green-haired people. Instead, they are the people who can obtain only this type of work. They are not well educated. They dress poorly. They get dirty on the job. So John Doe's first actual childhood experience with the people with green hair help persuade him that his family is right. Green-haired people, he can plainly see, are inferior people. They are uneducated, poor, dirty.

The way things are, there can be almost no communication between John Doe and the people with green hair. John has no reliable way of telling what green-haired people are thinking. True, he occasionally reads about people with green hair in his local newspaper. But, since conflict makes news, his newspaper usually reports upon people with

Passed on to the next generation

green hair who happen to get themselves into trouble with the law. When the name of a person with green hair appears in the news, the local newspaper carefully places the words "green hair" after the individual's name. John often comes away from his newspaper with the clear impression that too many green-haired people get themselves into difficult situations. The conclusion that everything has conspired to teach him since infancy becomes more confirmed. People with green hair are people who do bad things. Even the newspapers say so.

Since he has no way of communicating directly with people who have green hair, John Doe is an easy prey for wild rumors concerning "greenies," as many contemptuously call them. John hears that "greenies" want to marry people with "superior" hair color and thus make everybody's hair partly green. Though people with green hair repeatedly deny this rumor and plaintively explain that all they want is to be treated like human beings, John clutches on to the rumor. It strengthens his resolve to keep people with green hair in their place so that people like himself and his family will not be forced to live at the low level at which the people with green hair are forced to live.

Time moves along. John Doe becomes a man. He follows the patterns he has learned. He marries Jane Doe, who has learned the same prejudices against people with green hair. Eventually, they become parents. And what do they teach their children? "Don't play with the children with green hair. You are bad if you do."

John Doe has learned to be prejudiced against people with green hair. How did John Doe get that way? The total environment in which John Doe lived encouraged prejudice against people with green hair. He learned his prejudices from his parents, their friends, and his neighbors. He learned them from his limited observations. He learned them from his reading of his newspaper. He learned them from his separation from green-haired people on his job. He developed an unattractive picture in his mind, an ugly stereotype of people with green hair. So, in turn, John Doe carried over his prejudices to his children. Because they, noticed and imitated their father's feelings. John Doe's children, too, became infected with the disease called prejudice.

Nothing ever broke the circle that closed John Doe in with his prejudices against people with green hair. Things were so arranged by John Doe's family that he found himself walled in by the circle almost from birth. In turn, John Doe began to build a circle of prejudice around his own children from the time of their birth.

The Circle of Prejudice Can Be Broken

The example of the imaginary people with the green hair provides

us a simplified picture of how many people learn their prejudices. If the circle were completely unbroken, no one would ever escape from prejudice. But you know that people *do* escape and live lives free from the irrational reactions that characterized John Doe's attitudes toward people with green hair. For instance, Bob and Emily escaped from prejudices surrounding them in their growing up. How did they manage it?

Bob and Emily and you (we hope) escaped because somebody broke the circle. Somebody got communication started. The result was understanding and acceptance.

Obviously, Bob and Emily never had to meet the problem of prejudice against people with green hair. But in the community in which they grew up, there were prejudices against other minority groups. Bob and Emily were exposed to the hysterical, unreasonable voice of prejudice. But they also heard the calm reasonable voice of good human relations.

When Emily was a small child, her mother read stories to her, as mothers often do. Many of the stories were about children from all parts of the world and from all the races and religions of mankind. Her picture books showed her that children of many shades of skin color played together. She saw her mother treat with respect each person whom they met. Emily's mother saw that she was vaccinated not only against smallpox; her mother also did her best to vaccinate Emily against hate.

As Emily grew older, she visited the construction jobs on which her father worked. Her dad was a timekeeper who checked the hours each man worked and who filled the pay envelopes. As her father made up the payroll, Emily noticed the great variety of worker's names — Jahelka, O'Brien, Ravelli, Ginsberg, Adams, MacLean, Smith, Jurjevich, and on and on. As the men came up for their pay at the close of a week, Emily's dad greeted and chatted with each of them, whether the individual happened to be old stock or new stock, dark or light, or any of the variety of religious beliefs which characterize the American people. Her father told her that the thing that was important to a timekeeper was not a man's original nationality, the race into which he happened to be born or his present religion, but, instead, what kind of a person a man was and how well he worked and produced. Emily saw for herself that, in the world of work, it was character and ability which counted, not the accident of background.

You have to be taught to hate and, luckily, Emily never was. Her parents helped her to think straight about good human relationships.

Bob was not so fortunate. His parents took some local prejudices for

A teacher,
a friend,
a hobby — can
help break
down
prejudice

granted, even as John and Jane Doe took for granted their prejudices against the people with green hair. So the people who broke the circle of prejudice which surrounded Bob were not members of his family.

It was a clergyman of Bob's faith who drove home to him the recognition that universal brotherhood was the message of his church. Bob realized that the clergyman really practiced what he preached when the local newspaper ran a statement against the use of prejudice in a political campaign. The statement was jointly signed by priests, rabbis, and ministers. Bob's clergyman had initiated the idea.

Ever since his junior high school days, Bob had admired popular music. As a record buyer, he helped keep several music stores in business. He had his own portable radio and his favorite television programs. Bob learned that popular music welcomes talent, regardless of skin pigment, place of birth or interpretation of the universe. One of his favorite quartets was made up of two colored and two white singers. Their skin pigment never seemed to interfere with their music.

In high school, a thoughtful English teacher recognized that Bob was struggling with himself on what attitude to take toward people of minority group backgrounds. His church, his musical enthusiasms, and his athletic experiences urged him to accept people as people. The English teacher helped Bob find novels about young people who, like himself, were trying to work through their beliefs. She suggested to him books about people of varied backgrounds who struggled for acceptance and "belonging." By learning to put himself in other people's shoes, Bob became a wiser and more tolerant person. Incidentally, his insights

extended to his own parents, and he came to understand how they had picked up their prejudices from their surroundings.

For both Bob and Emily, somebody broke the circle. Somebody freed them from a life sentence to prejudice. Sometimes a wise parent encourages children to realize that all people are worthy of respect. Sometimes working together on a community project with people of all backgrounds teaches this. Sometimes the eloquent voice of a great statesman or the quiet voice of a local pastor — each calling for compassion in our dealings with each other — serves to remind us of the meaning of decent human relations. Sometimes a thoughtful teacher educates youngsters toward healthy attitudes.

Sometimes, though, we are educated by a crack of a bat and the arching flight of a ball in a World Series game as a Negro outfielder makes a spectacular catch or an Italian-American shortstop trots around the bases for our team. Sometimes TV and art and music testify that no group has a monopoly on talent. Sometimes a poet or novelist writes from his heart on how it feels to be rejected, misunderstood, kept out. Sometimes we learn from a news magazine's sober and objective reporting on race relations. Sometimes a person learns the crucial importance of human relations by looking at the hate-filled faces of racial agitators, set down for all time by the photographer for a picture magazine.

Great World Ideas Oppose Prejudice

Those who break the vicious circle are often inspired by one or more of mankind's oldest and most powerful ideas. These are ideas of *democracy, religion, science, and law.* These four giant world ideas are powerful weapons on the side of those who support good human relations.

Take the idea of *democracy,* for instance. The democratic way of life is squarely opposed to prejudice. No doubt you have head the great documents of democracy many times in your school career. But take a fresh look at some of them. You will discover that the peddlers of prejudice can find no comfort in the documents of democracy.

The Declaration of Independence, for instance, is direct and to the point. Jefferson spoke for all the signers when he wrote, "All men are created equal." Notice that word "All." In the United States, "all" has come to include everybody, regardless of religion, skin color, or ethnic background. All men, says the Declaration, have inalienable rights. An "inalienable" right is one which no one may take away from a person under any circumstances. Among these rights are life, liberty, and the pursuit of happiness. They are for everybody, not for a privileged few.

Or take another great document of democracy, the United States Constitution. Notice the opening of the preamble, "We, the people." Again the emphasis is on all of us, not just some of us. When the Founding Fathers developed an enduring Constitution for the United States at Philadelphia, they established ground rules for the new nation. As in sport, the ground rules apply to everybody. We do not have one set of rules for the rich and another for the poor, one set for city people and another for country people, one set for light-skinned and another set for dark-skinned people. There are no provisions for second-class citizenship in our American Constitution. We are all first-class citizens under the U.S. Constitution.

Democracy means one set of rules for rich and poor alike

A person who believes in democracy respects individual persons. He does not put a label upon people and then react to the label. Instead, he looks behind the label. When he does, he finds an individual person. In a democracy, we believe in working together for common purposes which the people as a whole have decided upon. We do not believe in working for the purposes of a group who have set themselves up as the Superior People and whom the rest of us are supposed to obey without question. Above all, in a democracy we believe in *thinking* our way through. This means we must get the facts, do our own thinking, and reach our own decisions. To think for ourselves, we need full and open communication. We cannot be independent thinkers if we are the prisoners of the prejudices of others.

Religion is another of the great ideas which supports the inquiring and courageous people who help to rescue us from the encircling prison

of prejudice. Take the religion you know best, for instance. It speaks of human brotherhood. It speaks of One God who is the Father of all mankind. Religion does not claim that there is a God for one skin color and a different God for those of a different skin color. Instead, the idea of one Universal Father is stressed. Religion insists that all men are brothers. It calls on all people to live together in peace and harmony.

The message of your religion is not a message of hate, intolerance, hostility, violence. It is a message of brotherhood, charity, humanity, and love. Your religion rejects prejudice.

This repudiation of prejudices and firm endorsement of the need for brotherhood among men is found throughout the Bible. The classic message of "Thou shalt love thy neighbour as thyself." (Leviticus 19:18) is amplified by such lines as "Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalms 133:1); "God . . . hath made of one blood all nations of men." (Acts 17:26); and "Devise not evil against thy neighbour, seeing he dwelleth securely by thee." (Proverbs 3:29).

But religion's struggle against prejudice is not just a matter of Biblical history. Today, leaders of the three major faiths reaffirm the need for better understanding and brotherhood among men, as the following quotes from key religious leaders show:

"Whenever persecution strikes a representative of any one of our three great Faiths, it is folly for the others to stand by and thank God that they have been spared. When one is threatened, all are threatened . . . In our relationship with one another, therefore, let us be intolerant only of intolerance, and beyond mere tolerance may we seek to develop understanding, mutual respect and good will."

from A PROTESTANT PLATFORM OF GOOD WILL
by Rev. John Sutherland Bonnell, D.D., LL.D.

"Not by standing off in isolation but by joining hands with men of

True religion makes bonds between men — not barriers

good will shall we help most effectively in rebuilding a war-shattered world in the likeness of the Kingdom of God."

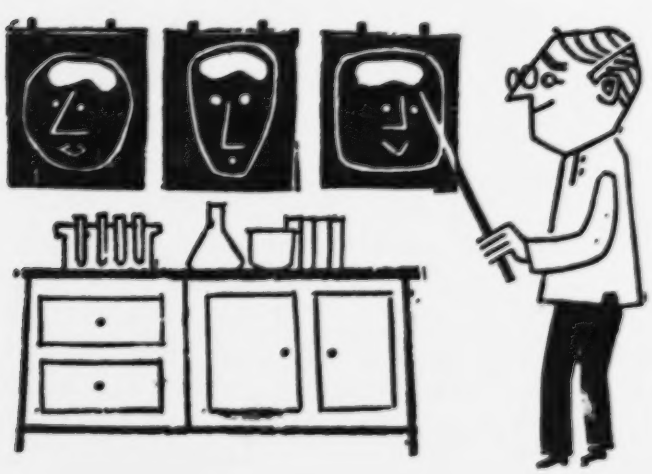
from A CATHOLIC PLATFORM OF GOOD WILL
by Rev. John A. O'Brien, Ph.D.

"We have one fundamental faith from which we dare not depart: The faith in a universal Father Who has made all men in His divine image and against Whom we grievously sin if we shall harm or hate any of His treasured creatures."

from A JEWISH PLATFORM OF GOOD WILL
by Rabbi Maurice E. Eisendrath

Many different denominations are found among American churches. Differences in creed and doctrines exist. But Protestantism, Catholicism, and Judaism — the three major branches of religion in the United States — all agree on the desirability of good human relations among men.

Science is another great world idea which supports better human relations. The evidence from the sciences is particularly striking in view of the fact that twentieth-century scientists have made an earnest effort to prove the superiority of one or another group. Having read in Charles Darwin's *Origin of the Species* about "the survival of the fittest," they tried to determine whether any groups were "fitter" than others. Despite all such attempts, scientists tell us that they cannot demonstrate the native or inborn superiority of any one group. They have been unable to prove that people of any one color or religious belief or part of the world are biologically better than others. They have found no evidence to support the idea that some races are naturally inferior or superior in intelligence.



Race has no relation to brainpower

Psychologists have shown that on certain intelligence tests Negroes from communities with high educational standards have done better

than whites from communities with low educational standards. These results do not demonstrate that Negroes are superior to whites in intelligence. Nor do they demonstrate that whites are superior to Negroes in intelligence. The tests show that educational and cultural background makes a difference in the score a person achieves on an intelligence test. For intelligence tests measure cultural background as well as developed intelligence. The longer Negroes have lived in communities with good educational facilities, the higher are their scores on intelligence tsts.

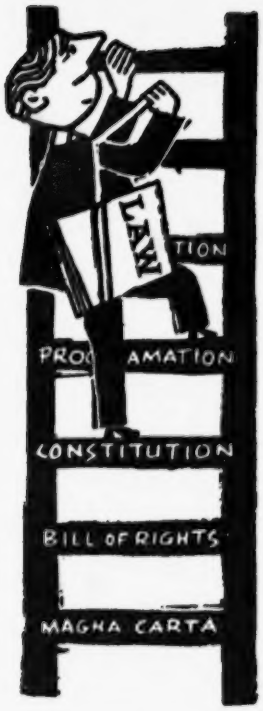
Physical anthropologists, those scientists who study the human body, have measured the size of brains. One unscientific faker once declared that he had proved that Negro brains were markedly smaller than white men's brains. Scientists are cautious people. They retested the false scientist's findings through scholars who did not know which of the brains in the original experiment were white and which were Negro. The retesting demonstrated no significant differences in size. But the most comical comment on the whole matter of the size of the brain as evidence of superiority was the discovery that the largest brain ever examined belonged to an idiot!

The students of the human body have also discovered that there are different types of blood. But these types are common to all mankind. For instance, type A, type B, type AB and type O are found impartially in people of all skin colors. No matter how hard they look, students of the human body are unable to find Methodist blood or Baptist blood or Church of Christ blood or Jewish blood or Italian blood or white blood. Blood knows only one color — red.

Semantics is the study of the meaning of words. The semanticists remind us that a word for an entire group cannot describe the many variations among individuals in the group. For instance, Catholic number one is not the same as Catholic number two. Southerner number one is not identical with Southerner number two. John Doe never learned that person with green hair number one was different from person with green hair number two.

If you want to discover what the historians say about nations or peoples who are supposed to be superior or inferior, turn to your world history. You will find that it contains many brief accounts of people who regarded themselves as superior to all others, who had their time as conquerors and who passed away. Adolf Hitler was not the first to claim that his people were the Master Race and that rule by his group would last a thousand years. We all know what happened to Adolf Hitler and his Nazis. They joined the many self-styled "master races" whose day is done.

The fourth of the great world ideas which support better human



As mankind makes a step forward, men write this step into the law

relations among men is the *law*. The law is slow but steady. As mankind makes a forward step, men write this step into the laws of the land. In early England, man's rights were written into the law through the Magna Carta. In America, the new nation set forth the rights and responsibilities of Americans in the Bill of Rights and the Constitution. After the Emancipation Proclamation, Americans adopted three amendments to the Constitution to carry out Lincoln's intentions. These amendments ruled out slavery, gave all people equal protection of the laws, and specified that the right of citizens to vote could not be denied.

Recently the law of the United States spoke again. On May 17, 1954, the Supreme Court ruled as follows: "In these days it is doubtful that any child can be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right that must be made available to all on equal terms.

"We come then to the question presented: does segregation of the children in the public schools, solely on the basis of race, even though the physical facilities and other 'tangible' factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does . . . In the field of public education the doctrine of 'separate but equal' has no place. Separate educational facilities are inherently unequal."

This decision was contrary to the law of many states. Many Ameri-

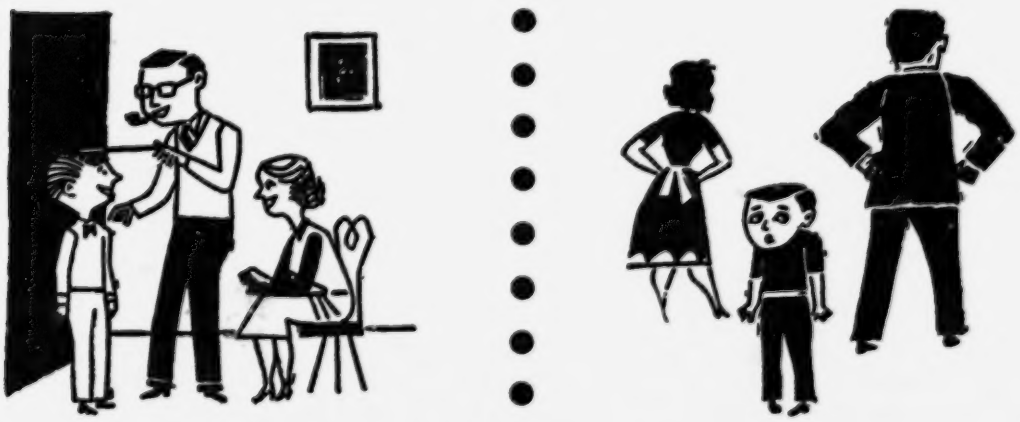
cans wondered which law took precedence, national or state. The Supreme Court of the United States cleared that matter up a year later when it issued a decree: "These cases were decided on May 17, 1954. The opinions of that day . . . declaring the fundamental principle that racial discrimination in public education is unconstitutional, are incorporated herein by reference. All provisions of federal, state, or local law requiring or permitting such discrimination must yield to this principle."

So the question of whether or not there was to be legal segregation in the public schools in the United States was settled and finished. The questions remaining were how and when desegregation was to be achieved.

The power of democracy, religion, science, and the law can never be underestimated. These great ideas support better human relations among men and oppose prejudice. Americans who are inspired by one or more of these great ideas, and sometimes indeed by all four, again and again break the circle of prejudice which would otherwise imprison John Doe.

Personality and Prejudice

The story of John Doe and the people with green hair shows that people primarily learn prejudice simply through soaking up their surroundings. We have seen, too, that the vicious circle of prejudice can be broken. The prisoners of prejudice can be set free. But a puzzle still remains before we have *fully* answered Emily's question, "How do people get that way?" The puzzle is why do some people who are exposed to prejudice readily accept it while others, apparently equally exposed,



Early lessons have lasting effects;
Ted learns understanding . . . Jim learns about fear

are immune? Some psychologists believe that personality is related to prejudice.

To try to find out, let us take a close look at the experiences of two young people growing up. We will select experiences which have nothing to do with learning prejudice toward any minority group. Each of the two young people selected lives in the same community. Neither hears more or less of prejudice. Yet one of the two is more likely to become prejudiced than the other. How come?

Ted grows up in a warm and friendly family atmosphere. His family does things together and has fun together. Family members, though they have their difficult moments, generally like each other — enjoy each other's company. Most people have confidence in Ted and respect him.

Thus, Ted learns to be confident of himself. He knows that there are rules of good conduct and he usually understands and accepts the "why" of the rules. Sometimes he misbehaves and he is corrected. But always he feels that the people who straighten him out still like him. Sympathy is not completely absent. He encounters authority first in the shape of his parents and then at his "second home," the school. People in the school usually seem reasonable to Ted.

As Ted grows, his freedom increases. He plays a still greater part in determining the rules under which he operates. For instance, he talks over with his family the time he gets home on weekend evenings. He helps decide what jobs he will do around the house and when he will get them done.

When, as a high school student, Ted thinks back to his parents, he especially remembers the love and affection and understanding he found at home. He thinks of his parents as persons with a variety of interests. He remembers with pleasure certain big occasions in the history of his family.

Jim has a different experience. He grows up in a cold, unfriendly atmosphere. There are many moments and hours of resentment and hostility among his family members. There are many feelings of antagonism toward each other which scar family relationships. Most people do not have confidence in Jim, and they show little respect for him.

In Jim's family, he gets familiar with fear quite early. He has practically nothing to do with setting the rules of conduct. Yet he is expected to conform rigidly. When he doesn't, he is disciplined severely. Sometimes he is physically punished in severe fashoin. Threats of punishment often hang over him.

Jim feels that many rules are unfair, that he is punished for reasons that he doesn't understand. He suspects that whether or not he is

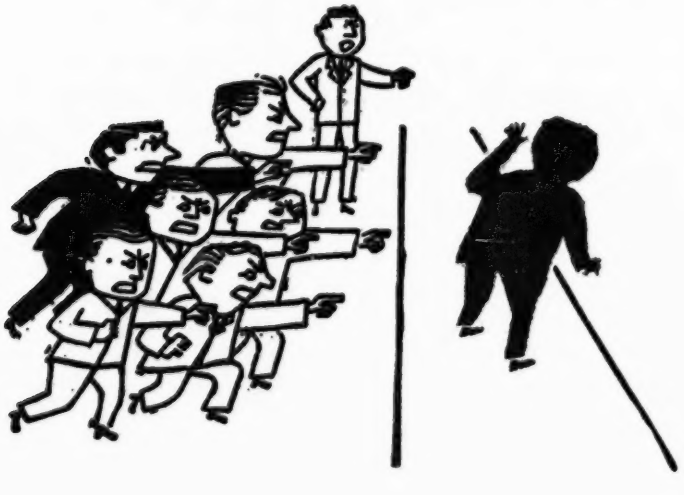
punished depends more on his father's mood and temper rather than on "the rules." To Jim, school also seems a place of unreasonable rules, rigid authorities, power directed against him.

As Jim grows older, he finds himself still hemmed in by rules he hasn't helped to make. People tell him what to do rather than consult with him. Sometimes he rebels and gets away with things. Sometimes his rebellion is swiftly punished. Fear of punishment always shadows his occasional rebellions.

Jim grows up with the feeling that people are against him. Others seem to get better treatment — his brother, a teammate, a friend. He feels dependent and at the mercy of the strong. They lay down the law to him.

As a high school student, when he thinks back to his family, he remembers the power of the stronger of his parents in keeping him in

As an adult, Ted is likely to accept people on their own merit . . .



. . . while Jim strikes out at anyone who is "different"

line. He recalls threats, punishment, parental strain, moments when he was terrified and deprived. He suspects that he must have been a little devil or mean kid who had to be treated with an iron hand. He guesses that his parents had to act the way they did to "bring him up right" and avoid "spoiling."

These are the beginnings of two boys. Notice that their experiences have nothing to do with learning that certain minority groups are supposed to be bad. Yet psychologists tell us that just such experiences seem to foster attitudes of prejudice or acceptance. Notice what is likely to happen to Ted and Jim's personalities as they grow up.

Ted is more likely to regard teachers or employers or other authorities in his life as reasonable. He doesn't worship strength or power. Nor does he oppose or fight all authorities. He is interested in exploring "different" people and situations. While he may have soaked up some of the misconceptions that surround him, Ted can more easily get rid of false ideas. As to minority group members, Ted will not be particularly inclined to be suspicious or mistrustful. In short, he is likely to accept people as people. His own experience in growing up was good and he does not expect the worst from the world.

How about Jim, filled with fears left over from his childhood? Jim's memories are of failure and punishment. Like everybody else, Jim greatly wants security and safety. In his earlier years, he has often been left out, and now he is resolved that he won't be left out again.

So what is Jim likely to do? He is likely to try to control things in order to feel "safe." Sometimes he can do this by regarding other groups of people as undesirable characters who should not be accepted. He draws lines between himself and others. Since others seem to him to be different, he regards them as bad. He sees himself as being one of the good people. If others are kept in their places, he can feel that he belongs and is important. Jim has little chance of correcting his attitude because he avoids the new and different.

Another road to security for Jim is through following strong people. Jim depends heavily upon strong authority to tell him what to do. He is more interested in the strength of the leader than in the direction in which the leader is going. If he can identify himself with powerful people, he feels safe, more protected.

After all, as Jim sees it, the world is a jungle. You have to have protection from people who want to "put things over on you." You have to struggle against the odds and work against the breaks. In this dog-eat-dog world, people will do you dirt if you are not careful. People can't be trusted.

So Jim gives up his right to be a free man. He runs with the

crowd. He follows the customs that seem strongest. He has never learned how to develop his own standards. He has always been told. So he conforms.

As he grows up, he believes in toughness, in rigid standards, and in rigorous discipline. After all, he was disciplined severely and he turned out all right, didn't he? Now that he looks back on it, his parents were right, he believes, to be so hard on him. He will teach his own children to jump when he speaks and to obey without question and you can bet on that! People have to get over being weak and soft. Put fear into them and they will manage better.

Full of fears, often blocked, Jim takes out his resentment on others. His background is one of anger, not confidence. What easier target is there than somebody obviously different from him — of a different color or church or of a foreign name or appearance? So he takes out his tensions and insecurities by words and acts directed against others he can keep in their places. Whom he chooses to dislike depends on whom everybody else dislikes. In a Nazi society, Jim would dislike Jews. If he lived in South Africa, Jim's target would be Indians, mixed bloods, and Negroes. In a society where many disliked people with green hair, Jim would probably dislike people with green hair!

If he finds himself not rising in the world, not being a financial success, he has a new excuse for blaming a minority group. He can't admit that the fault is in himself. He must find a scapegoat, somebody or something to blame. The word scapegoat comes from an ancient religious observance of primitive people. In a ceremony, the priest went through the ritual of heaping all the sins of the tribe on a goat. The scapegoat was then driven into the wilderness supposedly carrying with it all of the tribe's sins. For Jim, a minority group is often a convenient target or scapegoat on which he can blame his own weaknesses.

Led by his fears and frustrations, Jim easily soaks up antagonisms and hostilities that surround him. He is easy prey for a loud-mouthed agitator. In the mob. he feels strong. Through a sneer, he can feel superior.

What You Can Do About It

How do people get that way? There are two main sources of prejudice. We learned of a primary source through the case of the people with green hair. Many people learn their prejudices through absorbing those that surround them. We learned of a second possible source of prejudice through the cases of Ted and Jim. Jim's fears and frustrations made him into the kind of person who readily accepts the prejudices of others.

How can a young person inoculate himself against prejudice or cure himself if he has the disease? First of all, he ought to know the causes of prejudice, how people get that way. Then he ought to take a long look at himself. Is he caught in the vicious circle of prejudice? Can he free himself through taking advantage of either large or small opportunities for communication that exist? Can he learn more of the great world ideas that form a foundation of better human relations? Can he engage in community action to help free his town of prejudices?

Many a long look of self-examination reveals some persisting fears and frustrations. This is harder for a person to deal with, but far from impossible. Self-understanding is the first step on the road in any case. A person must have respect and confidence in himself before he can respect others. Perhaps talking it over with a trusted older person, such as a school counselor, might help. A person can always do his own part to make a family and school environment one of warmth and acceptance and confidence rather than a situation of fear, frustration, insecurity, tension. The old saying, "Physician, heal thyself," applies.

Think it over. The life you save may be your own.

FOR STUDENTS

ABC's OF SCAPEGOATING. Allport, Gordon W. N. Y.: AntiDefamation League, 1959. 56 pp.

A study of the psychological mechanisms behind scapegoating.

DANGER IN DISCORD. Handlin, Oscar and Mary. N. Y.: Anti-Defamation League, 1948. 45 pp.

The origins and history of anti-Semitism in the United States.

EPITAPH FOR JIM CROW. Pettigrew, Thomas F. N. Y.: Anti-Defamation League, 1964. 59 pp.

Traces the development of race relations in the United States from the 19th century to the present and examines the psychological, sociological and political dynamics of prejudice and discrimination.

THE FAMILY OF MAN. Prologue by Carl Sandburg. N. Y.: Maco Magazine Corporation, 1955. 190 pp.

A picture book based on the popular exhibit at the Museum of Modern Art in New York. In all places and conditions, a common thread ties man to his brother. In going through this book, the reader sees himself as he might have been had he been born in another culture.

FEAR AND PREJUDICE. Hirsh, Selma. Public Affairs Pamphlet, 1957. 27 pp.

A popularized account of how the authoritarian personality relates to prejudiced opinion and ideas.

FRATERNITIES WITHOUT BROTHERHOOD. Lee, Alfred McClung. Boston: Beacon Press, 1955. 159 pp.

Study of prejudice on the American campus, especially college social organizations.

A GUIDE TO THE RELIGIONS OF AMERICA. Rosten, Leo, editor. N. Y.: Simon & Schuster. Rev. Ed. 1963. 282 pp.

An introduction to the major religious denominations in America based on the popular Look articles, each written in question-and-answer form by a leading exponent of the faith. Included is a useful reference section giving facts and figures on religion in the United States.

HOW DO YOU TALK ABOUT PEOPLE? Lee, Irving J. N. Y.: Anti-Defamation League, 1955. 36 pp.

A practical guide to accurate communication; discusses the connection between semantics and prejudice.

A NATION OF IMMIGRANTS. Kennedy, John F. N. Y.: Anti-Defamation League, 1961. 40 pp.

Historical survey of American immigration patterns and policy. Includes a guide for teachers.

THE NEGRO IN AMERICA. Rose, Arnold. N. Y.: Harper Torchbooks. Rev. Ed. 1964.

A condensed version of Gunnar Myrdal's *An American Dilemma,* by one of the chief assistants in that sociological inquiry.

ONE GOD: THE WAYS WE WORSHIP HIM. Fitch, Florence M. N. Y.: Lothrop, Lee and Shepard Co., 1944. 144 pp.

The story about the three great religions of the United States. Answers many questions asked about God, prayer and the ceremonies and festivals of churches and synagogues.

ON RECOGNIZING THE HUMAN SPECIES. Courlander, Harold. N. Y.: Anti-Defamation League, 1961. 48 pp.

Study shows that superficial social differences cannot disguise the basic similarities of man's traditions and customs all over the world. With illustrations.

PATTERNS OF MINORITY RELATIONS. Mack, Raymond W. and Duster, Troy S. N. Y.: Anti-Defamation League, 1964. 61 pp.

A sociological analysis, brief but penetrating, of minority group interaction in American society.

PREJUDICE AND THE LIVELY ARTS. Belth, Nathan C. and Puner, Morton, editors. N. Y.: Anti-Defamation League, 1961. 23 pp. Introduction by Dore Schary. Seven specialists examine prejudice and the perpetuation of stereotypes as they apply to, and emanate from, the "arts."

PROBING OUR PREJUDICES. Powdermaker, Hortense. N. Y.: Harper & Brothers, 1944. 73 pp.

Explores the nature, origin and effect of emotionally based prejudices. Helps high school students become aware of their own prejudices, and suggests school activities which can help reduce prejudices.

SENSE AND NONSENSE ABOUT RACE. Alpenfels, Ethel J. N. Y.: Friendship Press, Rev. Ed. 1957. 46 pp.

This pamphlet is a primer of the essential scientific facts about race.

SOCIAL CHANGE AND THE NEGRO PROBLEM. Rose, Arnold. N. Y.: Anti-Defamation League, 1964. 32 pp.

An analysis of the dynamic forces that have determined the changes in the Negro problem over the past fifteen years. From *The Negro in America.*

THEY AND WE. Rose, Peter I. N. Y.: Random House, 1964. 177 pp. Available from Anti-Defamation League.

An informative introduction to the sociology of intergroup relations, this book incorporates the principal concepts and findings of social scientists who have studied racial and ethnic relations in the United States.

THE UPROOTED. Handlin, Oscar. Boston: Little, Brown & Co., 1952. 310 pp.
The story of the great migrations that made the American people.

VEGETABLES AND PEOPLE. N. Y.: Anti-Defamation League. Rev. Ed. 1962. 16 pp.
The "relatively harmless" prejudice of a boy who doesn't eat green vegetables is contrasted with the harmful effects of prejudice directed against people. Includes self-rating list of questions about prejudiced attitudes and behavior.

WHAT WE KNOW ABOUT "RACE." Montagu, Ashley. N. Y.: Anti-Defamation League, 1964. 40 pp.

Definitive presentation of scientific knowledge about the races of mankind. Guide for teachers.

FOR TEACHERS

Prejudice and Tensions

ANTI-SEMITISM: *A Case Study in Prejudice and Discrimination.* Yinger, J. Milton. N. Y.: Anti-Defamation League, 1964. 82 pp.

The author analyzes the psychological and sociological causes and effects of prejudice and discrimination, using anti-Semitism, the classic prejudice, as his case study.

DESEGREGATION: *Some Propositions and Research Suggestions.* Suchman, Dean and Williams. N. Y.: Anti-Defamation League, 1958. 128 pp.

Summarizes current knowledge of desegregation as a social process and its implications for the future. Evaluates studies and hypotheses in intergroup relations and approves various research approaches to desegregation. Offers hypotheses and examples of possible research projects.

HUMAN RIGHTS AND THE INTERNATIONAL COMMUNITY. Schwelb, Egon. Chicago: Quadrangle Books, 1964. 96 pp. Available from Anti-Defamation League

The roots and growth of the Universal Declaration of Human Rights, 1948-1963.

THE NATURE OF PREJUDICE. Allport, Gordon W. Reading, Mass.: Addison Wesley, 1954. 537 pp.

Discusses the legal, social and economic aspects of group prejudice with special emphasis on the deeper psychological causes of hatred and conflict. Last three chapters evaluate existing programs designed to reduce intergroup conflict.

. . . OUT OF MANY: *A Study Guide to Cultural Pluralism in the United States.* Handlin, Oscar. N. Y.: Anti-Defamation League, 1964. 32 pp.

The eminent Harvard historian gives a brief account of the pluralistic nature of American society. He states that by retaining their pluralistic tradition, Americans express their desire to remain free.

PREJUDICE AND SOCIETY. Raab, Earl and Lipset, Seymour. Anti-Defamation League, 1959. 47 pp.

Sociological study of prejudiced attitudes and behavior; how behavior toward minority groups is influenced by prevailing social practices; how attitudes are shaped and how they can be changed.

PREJUDICE AND YOUR CHILD. Clark, Kenneth B. Boston: Beacon Press, 1955. 151 pp.

Examination of the underlying causes of race prejudice in children, and its effects on the child who hates or fears as well as on the victim. Includes programs of action for schools, social agencies, churches and parents.

A PRIMER FOR PARENTS. Goodman, Mary Ellen, N. Y.: Anti-Defamation League, 1959. 32 pp.

Explains how feelings of hate and prejudice can be detected in early childhood, why they can do lasting psychological damage, and how amicable attitudes can be encouraged.

A PROFILE OF THE NEGRO AMERICAN. Pettigrew, Thomas F. Princeton, N. J.: D. Van Nostrand Co., 1964. 235 pp. Available from the Anti-Defamation League.

Presents a many-sided, social psychological view of the Negro American—his personality, mental and physical health, crime rate, and his current protest. Documented with references to 565 books, articles and studies.

RACE AWARENESS IN YOUNG CHILDREN. Goodman, Mary Ellen. N. Y.: Collier Books. Rev. Ed. 1964. Available from Anti-Defamation League.

A study of nursery school children — what they think and feel about race and how they learned it.

RACIAL AND CULTURAL MINORITIES: *An Analysis of Prejudice and Discrimination.* Simpson, George Eaton and Yinger, J. Milton. N. Y.: Harper & Brothers. Rev. Ed. 1958. 773 pp. (To be revised in 1965.)

Summarizes the findings of social scientists in the human relations field and examines majority-minority relations, the psychological consequences of prejudice to both groups and the patterns of intergroup relations in the United States.

THE SOCIAL PSYCHOLOGY OF PREJUDICE: *Achieving Intercultural Understanding and Cooperation in a Democracy.* Saenger, Gerhard. N. Y.: Harper & Brothers, 1953. 304 pp.

A concise, authoritative, readable analysis of knowledge about the origins and nature of prejudice, and the basic means to combat it.

"SOME OF MY BEST FRIENDS . . .". Epstein, Benjamin R. and Forster, Arnold. N. Y.: Farrar, Straus & Cudahy, Inc., 1962. 274 pp. (Available from Anti-Defamation League.)

Describes operation of discrimination in the fields of education, employment, housing and in many aspects of American social life.

STRANGERS NEXT DOOR. Williams, Robin M., Jr. Englewood Cliffs, N. J.: Prentice-Hall, 1964. 434 pp. Available from Anti-Defamation League.

Based on the Cornell Studies in Intergroup Relations, which were conducted between 1948 and 1956 in order to determine behavior and attitudes in relations among racial, ethnic, and religious groupings in the United States.

STRANGERS — THEN NEIGHBORS: *From Pilgrims to Puerto Ricans.* Senior, Clarence. Anti-Defamation League, 1961. 86 pp. (To be revised in 1964.)

Examines the pattern and history of immigration to the United States, with emphasis on recent Puerto Rican migration — its economic importance and intergroup relations problems. Includes suggestions for schools. Paperback.

THE 1960 SWASTIKA SMEARINGS: *Analysis of the Apprehended Youth.* Deutsch, Martin. Reprint from the Merrill-Palmer Quarterly of Social Behavior, Spring 1962. 22 pp.; distributed by the Anti-Defamation League.

An examination of the apprehended youths with respect to age, religious affiliations, family conditions, interests and attitudes toward Nazism.

Human Relations Education

THE ANATOMY OF NAZISM. Raab, Earl. N. Y.: Anti-Defamation League, 1961. 48 pp.

A brief and basic history of Nazism — its origins, techniques and philosophy.

THE DESEGREGATION OF SOUTHERN SCHOOLS: *A Psychiatric Study.* Coles, Robert. Atlanta: Southern Regional Council and N. Y.: Anti-Defamation League, 1963. 25 pp.

Based on intensive intervews with elementary school children in New Orleans and high school students in Atlanta, this is the first psychiatric report on the effect of desegregation on white and Negro students in the South.

DIAGNOSING HUMAN RELATIONS NEEDS: *Studies in Intergroup Relations.* Taba, Hilda; Brady, Elizabeth; and Robinson, John T. Washington, D. C.: American Council on Education, 1955. 155 pp.

Describes several devices helpful in diagnosing gaps in social learning of children and adolescents.

EDUCATION IN DEPRESSED AREAS. Passow, A. Harry, editor. N. Y.: Teachers College, Columbia University, 1963. 359 pp. Available from Anti-Defamation League.

Consists of fifteen papers written by such experts in the field of education as Kenneth B. Clark, Martin Deutsch, John H. Fisher, Robert J. Havighurst and Carl L. Marburger.

INFORMATION IS NOT ENOUGH. Noar, Gertrude, N. Y.: Anti-Defamation League, Rev. Ed. 1961. 26 pp.

Points out that facts alone about race, religion, social class and caste, distant lands and cultures, are not enough to help the student understand himself or others. Discusses the teacher's responsibility for creating good relationships and status-building experiences.

INTEGRATING MINORITY GROUPS INTO THE PUBLIC SCHOOLS. Van Til, William, editor. Washington, D. C.: Educational Leadership, ASCD, November, 1955. 70 pp.

Articles on the "how" and "when" of desegregation in American public schools written by educators who have been actively involved in the process.

INTEGRATING THE URBAN SCHOOL. Klopf, Gordon J. and Lester, Israel A., editors. N. Y.: Teachers College, Columbia University, 1963. 126 pp. Available from Anti-Defamation League.

Proceedings of the Conference on Integration in the New York City Public Schools held in 1963 at Columbia University with twenty human rights and education organizations participating.

INTERCULTURAL ATTITUDES IN THE MAKING. Kilpatrick, William H., and Van Til, William. N. Y.: Harper & Brothers, 1947. 246 pp.

A series of case studies on different age levels of the processes through which the attitudes of children and adolescents are shaped. Ninth Yearbook of the John Dewey Society.

INTERGROUP EDUCATION IN PUBLIC SCHOOLS. Taba, Hilda; Brady, Elizabeth; and Robinson, John T. Washington, D. C.: American Council on Education, 1952. 337 pp.

A systematic guide to curriculum development, classroom procedures and community cooperation for the improvement of intergroup relations. It summarizes four years of experimental work in the Intergroup Education in Cooperating Schools project.

THE JUNIOR HIGH SCHOOL — TODAY AND TOMORROW. Noar, Gertrude. Engelwood Cliffs, N. J.: Prentice-Hall, Sec. Ed., 1961. 405 pp. Available from Anti-Defamation League.

Discusses the development of a junior high school curriculum based on and meeting the needs of early adolescents. Contains chapter on human relations education, resource unit outlines and reports of classroom work.

MANUAL OF INTERGROUP RELATIONS. Dean, John P. and Rosen, Alex. Chicago: Phoenix Books, University of Chicago Press, 1963. 193 pp.

Presents some findings of research in intergroup relations in the form of "propositions" with explanatory and illustrative elaboration. Designed specifically for professional staff workers. A new preface brings this book up to date.

MODERN EDUCATION AND BETTER HUMAN RELATIONS. Kilpatrick, William H. N. Y.: Anti-Defamation League, 1954. 25 pp.

Discusses modern and traditional education. Outlines an educational program that will build democratic human relations.

THE NEGRO AND THE SCHOOLS. Ashmore, Harry S. Chapel Hill, N. C.: University of North Carolina Press, 1954. 228 pp.

Summarizes findings of 48 scholars in the whole field of bi-racial education in the United States, up to the Supreme Court decision barring segregation in public schools.

READING LADDERS FOR HUMAN RELATIONS. Crosby, Muriel, editor. Washington, D. C.: American Council on Education. Fourth Ed. 1963. 242 pp.

Discussion of several hundred books and how they can be used as children's reading. Arranged around six human relations themes, and in order of maturity and difficulty.

RESOURCE UNIT ON CIVIL RIGHTS. Noar, Gertrude. N. Y.: Anti-Defamation League. Forthcoming 1964.

Subject discussion, learning activities, list of audio-visual materials and an extensive bibliography for teachers.

RESOURCE UNIT ON PREJUDICE AND DISCRIMINATION. Noar, Gertrude. Anti-Defamation League, 1964. 30 pp.

Includes content, teaching and learning activities, audio-visual materials, and an extensive bibliography.

SCHOOL PROBLEMS IN HUMAN RELATIONS. Cook, Lloyd A. and Elaine. N. Y.: McGraw-Hill, 1957. 292 pp.

Problems drawn from the college study and related sources.

SOUTHERN SCHOOLS: *Token Desegregation and Beyond.* Morland, J. Kenneth. Atlanta: Southern Regional Council and N. Y.: Anti-Defamation League, 1963. 28 pp.
The first thorough analysis of the methods and effects of the schemes used in some Southern states to evade the Supreme Court's school dsegregation decision.

TEACHING AND LEARNING THE DEMOCRATIC WAY. Noar, Gertrude. Englewood Cliffs, N. J.: Prentice-Hall, 1963. 244 pp. Available from Anti-Defamation League.
Deals with developing skill in democratic processes. Basic principles, concepts and content are included.

THEY LEARN WHAT THEY LIVE: *Prejudice in Young Children.* Trager, Helen G. and Yarrow, Marian R. N. Y.: Harper & Brothers, 1952. 392 pp.
Three-year study of the genesis and nature of prejudice. In-service education programs and experimental work with children are documented, interpreted and evaluated.

THE THIRD REICH IN PERSPECTIVE: *A Resource Unit on Nazism.* N. Y.: Anti-Defamation League, 1962. 24 pp.
Discusses the facts of Hitler Germany, outlines a variety of teacher-student activities, lists available audio-visual materials. Extensive bibliography.

THE TREATMENT OF MINORITIES IN SECONDARY SCHOOL TEXTBOOKS. Marcus, Lloyd A. N. Y.: Anti-Defamation League, 1961. 64 pp.
A study of 48 leading secondary history and social studies textbooks. In more than three-fourths of the books, it is shown that the problems of American minority groups are largely neglected or distorted, and that Nazi persecution of Jews and other minorities is omitted or minimized.

THE TREATMENT OF RELIGION IN ELEMENTARY SCHOOL SOCIAL STUDIES TEXTBOOKS. Harris, Judah J. N. Y.: Anti-Defamation League, 1963. 65 pp.
A study of 120 elementary public school social studies texts. Shows that there are definite sectarian tendencies in textbooks, many of which present Protestantism in a more favorable light than Catholicism, and Christianity more favorably than Judaism.

WHO SHALL BE EDUCATED. Warner, Lloyd W., Havighurst, Robert J., and Loeb, Martin B. N. Y.: Harper & Brothers, 1944. 190 pp.
Discussion of social class and social mobility in American society.

North Central Association of Colleges and Secondary Schools, Chicago, Research Reports. Available from Anti-Defamation League.

TEACHER EDUCATION FOR HUMAN RELATIONS IN THE CLASSROOM. 1962. 26 pp.
1108 college professors report on human relations as part of teacher training.

HUMAN RELATIONS IN THE CLASSROOM. 1963. 21 pp.
A study of problems and situations reported by 1075 second year secondary school teachers.

HUMAN RELATIONS IN THE CLASSROOM: *A Challenge to Teacher Education.* 1964. 16 pp.
A further report on the human relations problems confronting secondary school teachers and ways in which to cope with them.

END

DEPT. OF HEALTH
EDUCATION & WELFARE
U. S. OFFICE OF
EDUCATION

ERIC

DATE FILMED

12 / 22 / 65